UNITY. FREEDOM.

THE

Unitarian

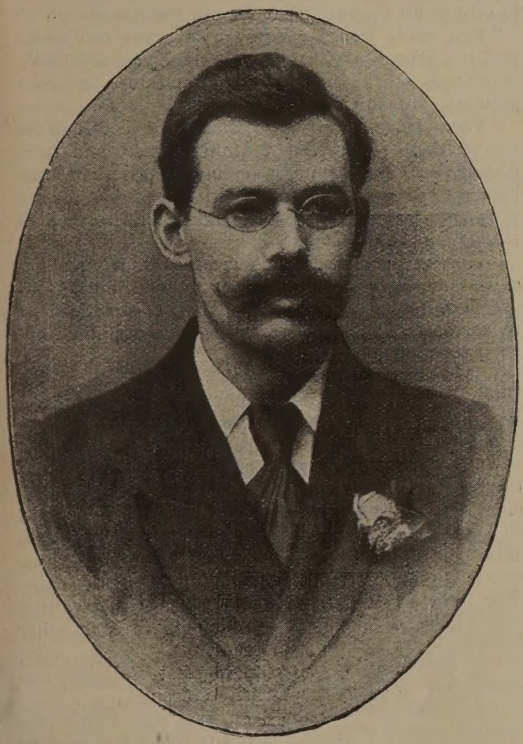
MONTHLY.

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

FAITH. FELLOWSHIP.

No. 62. [Vol. V.—11] November, 1908. ONE PENNY.



Rev. D. DELTA EVANS,

EDITOR OF "THE CHRISTIAN LIFE."

Born 1867, at Dyserth, Rhyl, North Wales; trained as compositor in the office of the "Rhyl Record and Advertiser"; at the age of eighteen went to London, entering upon a varied journalistic career successively as compositor, proof-reader, overseer, manager, and editor, was for some years a regular contributor to the "Banner of Wales," and other Welsh magazines, started the "London Welshman," which became the "London Kelt," a bilingual journal still in existence; he also contributed articles to the Encyclopædia Cambrensis, and wrote several Welsh books and pamphlets, publishing (1900) a volume of eisteddfodic prize essays in Welsh, and (1906) an important work of antiquarian and historical interest entitled "The Ancient Bards of Britain, sometimes called 'Druids.'" Mr. Evans was brought up a Welsh Calvinist, but while studying in preparation to entering Bala College for the ministry, a more careful study of the Bible destroyed his orthodoxy, and after a period of scepticism, the reading of Dr. James Drummond's "Via, Veritas, Vita," made it evident to him that he himself had become Unitarian. In 1895 he started a Welsh Unitarian movement in London and preached regularly every Sunday evening for two years at Essex Hall, continued this work with others up to 1901, became Missionary to the Poor in Liverpool, appointed Editor of "The Christian Life," 1902; minister Southend Unitarian Church, 1905-7; early this year was three months special evening preacher at the Unitarian Church, Stratford, and with October began another (six months') pulpit engagement for the Peckham congregation. Mr. Evans is recognised by the Ministerial Fellowship now as a qualified minister; he is an able preacher in both Welsh and English. His most recent journalistic achievement of some magnitude was the production of the specially illustrated missionary edition of "The Christian Life" in Whit-week, 1908, consisting of sixty pages of articles and biographical notes and 150 portraits and other illustrations, as a penny paper. His editorship of "The Christian Life" is a conspicuous success, and both with pen and voice Mr. Evans is an effective exponent of the Unitarian faith.

Master, I learn this lesson from the trees;
Not to grow old. The maple by my door
Puts forth green leaves as cheerily as I,
When I was taller than this self same tree,
Put forth my youthful longings. I have erred,
Standing a bleak and barren leafless thing,
Among my hopeful brothers. I am shamed.
I will not be less hopeful than the trees;
I will not cease to labour and aspire;
I will not pause in patient high endeavour;
I will be young in heart until I die.

—Richard Kirk.

Truth and the Individual.

'Truth is great, and must prevail!'
Trite the adage; how and when?
Trial tells another tale;
Truth has failed, will fail again
If not backed by truthful men.

Truth is man's maturest thought,
That the earnest grasp and try;
Who for truth has never fought,
Who lets falsehood known go by,
Propagates himself the lie.

Truth through deserts leads the way,
Like a guiding fire from God;
Those who know its beam, and stray
Far from where they're signed to plod,
Keep the paths of truth untrod.

To the plough, then, lay your hand!
Truth is nought when not embraced;
Look not back, nor listless stand,
Where your line of work is traced;
Falsehood vanishes when faced.

Wisely said the Man of Love,
'Who not gathereth, scattereth';
Truth's our mission from above;
Work alone can show our faith;
Help is life, indifference death.

A. J. ELLIS.

The Soul Wins.

By the Author of "Randal's Principle," "For All or None," &c.

CHAPTER XI.

Jim McCracken and Patty Bream became engaged to be married. They truly loved each other. All the more truly that their affection had been a matter of gradual growth and not merely a sudden impulse. Patty had learned that in Jim there was very much that was good; she saw evidences of high thought and lofty principle in him. She knew that he had struggled against, and overcome the beginnings of bad habits. Jim on his part had felt what a powerful influence for good Patty had been to him. From admiration for her character, his feelings had ripened into passionate personal attachment to her. And Patty had come to have an equal affection for him.

There had not been much romance or what is called courtship. It had been more of occasional comradeship. But Jim told her one day that he always felt more of a man when he was in her company, and then he blurted out the queries:—

"Patty—are you willing that you and I should be companions through life? Will you share the future with me? Will you take—me—'for better, for worse till death do us part?'"

Patty did not consent at once. She asked him to think it over a little longer, and to give her time to consider. It was a very serious matter for both, and ought not to be entered upon without looking ahead. But she ultimately consented.

"I cannot promise to agree with you in everything, Jim. When a man takes a wife she ought still to have a mind of her own. I am a 'Teetotaler' for instance, and you are not. But I cannot give up my teetotalism. Indeed, I have often vowed to myself that if ever I married, it should never be to a drinker. What do you say to that, Jim?"

"Oh, that's no difficulty. I would sooner give up the drink myself than give up you. And to give it up will be no hard trial to me, for I've taken so little that I can easily abstain from it, and not miss it. But if it were even very hard to give it up I would do it for my Patty's sake."

"You really would? You are sure you can do it, and not repent having done so? and you are really willing to do this for me, Jim, and to keep your promise, always?"

"Yes, always, Patty. I should be horrified at the idea of ever having a drunken wife, and it is just as bad for a woman to have a drunken husband; so the way to make that impossible to you is for me to take none of it, and not a drop will I take from this moment."

"Thank you, Jim. It is good of you. We are agreed on that subject, and on many things. But my 'lord and master' must not be surprised if occasionally his wife has a different opinion from his on some things."

"Lord and master—forsooth! What nonsense. Why Patty, there must be no master in our case. We must be each other's helpmeet and adviser on equal terms. I believe in sex equality. Man and woman should be comrades. Sex does not make one superior to the other. Often the woman is the man's superior in mind and will and character, and in some cases she is his inferior in those respects. But there is another subject on which I think husband and wife ought to look at things in the same way, and that is—Religion. It is an awful thing when husband and wife are opposed to each other in religion."

"It is. I don't quite know what Religion you belong to. I go to the Parish Church."

"Yes, Patty. I know you do, and that's the trouble with me, for it's just the place I cannot go to. I vowed to myself last time I went I would never go again, there was so much that I couldn't agree with.

"It is better to go to some place of worship, Jim, than to none. I attend the parish church because in our village there is no other place. It isn't that I believe everything as they do. Indeed the last time the vicar came to our house he was pressing me to become a teacher in the Sunday school, and I told him I could not teach his creeds as I cannot believe them—and he was awfully shocked. He evidently departed thinking me a very dangerous young woman. Do you mean, Jim, that you object to going to any religious worship?"

"Oh, no; I should be glad of the chance if there were a church with a religion like that which Randal Wray preaches."

"Well, I should like that, too."

"Would you? But it seems impossible. And what would your people say and mine, and all the village, if we became known as followers of Randal Wray? They would call us Unitarians, infidels, atheists, and what not."

"And suppose they did, does that matter, Jim? That which matters most is that we should be sincere, that we should be true to the faith that is in us whatever it is. In past times the martyrs went to be burned to death at the stake rather than be false to their principles; and did not Jesus suffer on the cross for the same reason? It is better even to lose the world and win the victory for our own souls."

"Well said, Patty, my own," exclaimed Jim, with a burst of admiration—"those are just my sentiments. And would you be willing to attend services on Sunday at a 'Randal Wray' Church?"

"To be sure I would, and be glad of the chance. I was told only the other day that Sunday meetings were going to be started at Queenby—but two miles away, and that they were intended to lead to the formation of a 'Church of the Divine Unity."

"Indeed! then I shall be there. We'll both go, eh, Patty? We will join and be members."

"Yes, we will," responded Patty. And thus did this young couple discuss beforehand the things that would shape their future.

(To be continued.)

Postal Mission Work.

By MISS FLORENCE HILL,

Hon. Sec. Central Postal Mission and Unitarian Workers 'Union.

At the annual meeting of the Central Postal Mission at Whitsuntide, we had the pleasure of welcoming Mr. Goacher, the secretary of the Coalville Unitarian Society who spoke of the progress of the Unitarian cause at Coalville, and the strong desire of the little company to secure a place of their own, to enable them to carry on the service and Sunday School regularly and arrange meetings on the week nights. These hopes have been very speedily realised, the Coalville Society encouraged by the North Midland Unitarian Association and the British and Foreign Unitarian Association have now secured a site and erected a suitable building, which was opened formally in October; there is however still a debt of over £200 to be wiped off. We have just received a letter from Mr. Goacher as follows:—

"Thank you for the interest you are taking in the "welfare of our cause at Coalville. We are having "good times here. Last Sunday evening we had "our New Hall full; the people flocked in to hear "the Rev. Kenneth Bond preach, his subject was "'The Central Cause of our Modern Theological "unrest.' The congregation all seemed spell-bound. "Next Sunday Mrs. Tingle, of Derby, will preach, "we are expecting a treat. I should like you to "see our new home! I can assure you that there "is good work to be done, and we mean, by the "help of God, to do the work well."

Mr. Goacher has for years corresponded with the Postal Mission, he became a convert through the Birmingham Postal Mission, and his energy in distributing tracts exercised considerable influence on his friends and fellow labourers in the earlier times of the movement. It is a significant example of the silent yet potent influence of postal mission work, that four or five missions were corresponding with isolated people in and near Coalville and preparing them to adopt Unitarian views, so that when some of the bolder spirits began to hold meetings for public worship in their respective cottages and houses, these isolated people gradually found each other out, and formed the nucleus of the present congregation.

I desire to call most earnestly on all the postal-mission secretaries and other co-workers to do their utmost to encourage these brave earnest people in Coalville, and help them to collect the sum needed for the premises and building. The encouragement of new causes of this description is the necessary sequence to spreading a knowledge of Unitarian principles. We cannot expect men imbued with enthusiasm for a nobler and purer faith to settle down happily in their old religious homes, we must encourage them to unite, and to make the necessary sacrifices entailed on those who openly profess an unpopular religion. Let our help be swift and generous, and let us work in accordance with the better and more democratic spirit of the times. Instead of erecting a few costly ecclesiastical buildings resembling as nearly as possible Roman Catholic or Anglican Churches, we need to multiply small halls or even large rooms, which shall be real Meeting Houses, not only for worship, but also for practical work.

The ordinary work of the Postal Mission is going on steadily. During the last month letters have been received from correspondents in Italy, Cyprus, India, Cape Colony, Canada, the United States; a letter has also been received from Miss Barnard of Melbourne telling of the progress of her Postal Mission in Australia.

PRAYER.—Grant, O Lord, that from this hour I may know only that which is worthy to be known; that I may love only that which is truly lovely; that I may praise only that which chiefly pleaseth Thee; and that I may esteem what Thou esteemest and despise that which is contemptible in Thy sight! Suffer me no longer to judge by the imperfect perception of my own senses, or of the senses of men ignorant like myself; but enable me to judge both of visible and invisible things, by the Spirit of Truth; and above all, to know and to obey Thy will.

—Thomas A. Kempis.

Book Notices.

"Thoughts Worth Thinking," compiled by H. R. Allenson, 1s. net.

"Five Minute Stories," by Laura E. Richards, 5s.; both published by H. R. Allenson, Ltd., Racquet-court, Fleet-street, London, E.C.

Mr. Allenson's "Thoughts Worth Thinking" is a little volume of choice quotations from various authors, of many periods, collected together for the purpose of courage and cheer in the face of life's difficulties. The selections consist of prose and verse, arranged for each day in the year. Mr. Allenson has been very broad and Catholic in his authors quoted, drawing from all schools of thought, including orthodox moralists and theologians, and more than fifty quotations from Unitarian writers—the whole being very lofty and liberal in spirit. It is just the kind of book for a gift to a friend, or to a young man or woman, and makes a helpful and pleasant pocket companion. These thoughts are really worth thinking, and we can most heartily commend them.

Mrs. Richards is evidently a born story-teller. These "Five Minute Stories" are really very good indeed whether in prose or in rhyme. It is difficult to imagine anything better for reading to little children. The writer seems to know the child mind so thoroughly and has such a happy, vivid, and graphic power of description that her little stories are made out of the most trifling circumstances, and the commonplace is turned into something of the most lively and attractive kind. To parents, guardians, and teachers of children this collection of one hundred and one stories and rhymes would constitute a perfect boon, in the home or in the class-room. Fun, instruction, wit, and wisdom, are intermingled with nothing of a sickly goody-goody nature, but there is throughout a most cheerful and wholesome tone. Readers who in this book come upon Mrs. Richards for the first time make a happy and a fortunate discovery.

"The Religion of Israel," by Prof. A. S. Peake, D.D.; "The Apocryphal Books," by Prof. H. T. Andrews, 6d. net, from T. C. and E. C. Jack, 16, Henrietta-street, London, W.C.

These are volumes in the series of "The Century Bible Handbooks," edited by Principal W. F. Adeney, M.A., D.D., and they are very good value for the money. Each book containing fifteen chapters and detailed index, the whole printed in clear type and on good paper, and what is more—it gives a thoroughly good treatment of the subject. In the "Religion of Israel," the development of religious ideas is described in the manner of the modern Biblical critic and Christian rationalist. To the O. T. writers the place of each is assigned as contributors to the moulding of Hebrew thought. The composite authorship of the Pentateuch, of Isaiah and other books is taken for granted and accounted for. In Prof. Peake the truthseeker concerning O.T. Scripture has a safe and reliable guide—one who himself puts truth first and makes no compromises to bolster up old conceptions. This is a very convenient handbook for use in senior classes in Sunday schools giving the best results of O.T. scholarship in a very compact and readable form, and every Sunday school teacher would do well to become possessed of it.

"The Apocryphal Books"—is an equally helpful treatment of the un-canonical literature of both the Old and New Testament. There are many, possibly the majority of professing Christians, who know nothing whatever about these scriptures. In this little handbook there is just the information they need on the subject. "It may be said," asserts Prof. Andrews, in his introduction, "that a knowledge of Apocryphal literature is even more essential for the study of the New Testament than a knowledge of the Old Testament itself." This handbook is based like that of Prof. Peake's, on the conviction that the study of the Scriptures and all that appertains to them must be conducted in a thoroughly scientific spirit. When it is remembered that for many centuries the Apocrypha formed an integral part of the Christian Bible, and that it was not till 1827 that Bibles began to be printed without it, it can at once be realised how important a knowledge of it is to all interested in Christian thought and ideas. And here the information is supplied by a competent authority in a helpful and convenient fashion. Both the writers and publishers of these books are rendering valuable service in making possible the issue of such really able works at a merely nominal price. This volume, too, ought to be of great use for young men's classes, and a welcome addition to every home library.

"Whose Son is Christ?" by Friedrick Delitzsch, translated by F. L. Pogson, M.A., 1s. 6d. net; "Dogma and History," by Prof. Dr. Gustav Krüger, 1s. net; "The Transient and permanent in Religion," by Theodore Parker and others, 2s. net; all published at Essex Hall, Essex-street, London, W.C.

Prof. Delitzsch treats his subject in two lectures on Progress in Religion. Famous for his "Babel and and Bible" delivered before the Kaiser, and as one of the most eminent authorities in the field of oriental studies, the author is considered to be a careful and reliable guide to the truth of the matter with which he deals. And in these two lectures translated into good English, the parentage of Jesus is investigated and elucidated in manner that is convincing, and supported by evidence that is irresistible. The doctrines of the Virgin Birth and the Immaculate conception have their baselessness exposed, and Jesus is made to stand out clearly as the Son of Joseph. Much information is given as to how these false doctrines came to be, and how the ideas of the deity of Jesus and of the doctrine of the Trinity

developed. There is matter of great interest concerning miracles and the miraculous. The whole subject is treated from the scientific point of view by one who is in profound sympathy with rational Christianity, and with a reverent fervour concerning the promotion of the truly Christian spirit and life. His theological viewpoint may be judged from his own statement that "the fundamental conditions of any healthy progress of the Christian religion are the transition from Trinitarian to Unitarian Christianity, from the Christ of dogma to the Christ of history, and the return to the teaching of the historical Jesus." (p. 51). We heartily commend this book to the members of all Churches, to teachers in Sunday schools, and to all seeking the truth concerning the great founder of Christianity.

Dr. Krüger's "Dogma and History" is the Essex Hall lecture delivered on Whit Tuesday this year, and repeated at Manchester College, Oxford, on June 12th. Those who had the privilege of hearing it at the time could not fail to enjoy it and profit greatly from its subject matter and its attractive presentation by the lecturer. They will be glad to possess a copy in this good-looking little volume. In his preface, the author states that the lecture is intended "especially for those who, while becoming more uncertain about the validity of Creeds and Dogma, cannot yet see their way to true religion without them"; and towards his conclusion he remarks that he "had in his mind to show the way in which Dogma can be overthrown without damaging religion" (p. 77); and again that (78) "what is eternal in Christianity is completely independent of the formulas in which the churches of all ages have enclosed it." In this era of "New Theology" Dr. Krüger's essay ought to have a wide circulation and to prove very helpful to inquiring minds.

It is no transition to pass to the consideration of "The Transient and permanent in Christianity." The volume with that name here alluded to, consists of twelve tracts by different writers beginning with Theodore Parker's famous sermon delivered in 1841 at Boston, U.S.A. They were issued in separate form as part of a series produced by the British and Foreign Unitarian Association, and are here brought together in a book of over 300 pages. In the editor's preface it is said: "The observant reader will perceive that there is not a little 'New Theology' in this discourse (Parker's) delivered nearly seventy years ago. Dr. Mellone's essay on 'Unitarianism and the New Theology' (also in this book) should be read in this connection." Some of the tracts have already been noticed in our "Monthly." The essays and leaflets contained in the volume are published "with the desire of helping forward the movement towards a reasonable and reverent faith, which will harmonise with the truest thoughts, the purest feelings, and the noblest aspirations of devout and earnest men and women." This purpose our readers can promote by purchasing the book themselves and inwardly digesting its contents and passing the volume on to others.

As Others See Us.

Speaking of Unitarianism the late Right Hon. W. E. Gladstone, M.P., said: "We should not be hastily led by antagonism of opinion to estimate lightly the influence which a school, limited like this in numbers, may exercise on the future. For, if they are not rulers, they rule those who are. They belong to the class of thinkers and teachers, and it is from within this circle, always, and even in the large organisations, a narrow one, that go forth the influences which one by one form the minds of men, and in their aggregate determine the course of affairs, the fate of institutions, and the happiness of the race."

A notable sermon on "The Doctrine of the Trinity," showing considerable advance on the old "orthodox" conception, was delivered by Rev. H. B. Goodwin, in the Redruth Primitive Methodist Church a short time ago, this being a sequel to a previous discourse on "The Development of the Idea of God." Mr. Goodwin began by remarking that all enlightened people now were monotheists, believers in one God; polytheism, the belief in many gods, belonging only to earlier undeveloped stages of human progress. Passing from the Old Testament pure monotheism, in the New Testament a second person was introduced in Christ, and a third in the Holy Spirit, and although these were the only personæ, or aspects, of God so far included in the church's dogmas, it was quite possible that God possessed many more aspects or persons than three. By the term God we meant the Force behind all phenomena, the great creative energy and will power which keeps the universe steadfast and sure. God, however, revealed himself in many ways. The doctrine of the Trinity should not be considered an essential to salvation, the doubt as to whether a Unitarian could be saved being unworthy of a true Christian. Men were not saved by opinions, but by faith and love sufficient to impel them to obey God. Salvation was not belief, but the Christ-life lived over again.

—Rev. W. Rosling.

The following motion is being brought under the consideration of the National Conference Committee:—

"That, with a view to a completer co-operation of material and spiritual forces for the well-being of our churches, it is desirable that an understanding should be reached as to the respective operations and provinces of the National Conference and the British and Foreign Unitarian Association; and that the Executive of the latter Society be requested to appoint ten representatives to meet an equal number of representatives of this Committee, including, in each case, the President, Treasurer, and Secretary, thus forming a joint Council to consider the whole question and present such report and recommendations as may seem practicable, to be laid before the next Triennial National Conference."

Our Sermonette.

"THE CHURCH WE BELONG TO."

By MINOT J. SAVAGE, D.D.

I wish at the outset to call your attention to the great, the wonderful fellowship represented by this Church which we belong to. It is the church of Abraham, of Moses, of David, of Isaiah, and all the prophets. It is the Church of Jesus, it is the Church of the twelve apostles, it is the Church of Paul. It is the Church of almost every one of the Church Fathers of the first two or three hundred years. It is the Church of the great, distinguished thinkers who have been free, and of the leaders who have appeared from time to time in the centuries since those far off days.

I do not mean to say that Abraham, Moses, and Isaiah and the prophets, and Jesus and the Apostles, looked upon the world as we do, had the same thoughts about God and man and destiny. They differed from us undoubtedly in very many and very important ways. But whether we would or not, we have had the name "Unitarian' fastened upon us, not as the result of our seeking.

That means the unity of God as opposed to polytheism or trinitarianism or any other theory that would divide this unity. In that sense all these to whom I have referred were Unitarians.

Undoubtedly Jesus believed in the unity of God. It was the distinguishing feature and characteristic of the religion in which he was born and of which he was the flower and the crown.

The apostles would have been scandalized, horrified as in the presence of a sacrilege, to have had it suggested to them that God was other than one. That great word of the olden time has always rung out as the distinguishing utterance of the religion of the Jews,—"Hear, O Israel, the Lord our God is one." This set them apart from the polytheists and the idolaters that preceded and surrounded them.

And beyond any question it was the growth of the doctrine of the Trinity which has made it practically impossible in all these ages to Christianize the Jews. Christianity has found its triumphs, since the doctrine of the Trinity was accepted, among the peoples trained in polytheism and who were not shocked or disturbed by this division of the nature of the Divine.

I said that the Church Fathers for the first two or three hundred years were Unitarians. Justin Martyn tells us explicitly that he believed, and that it was the common belief of the time, in the subordinate and derived nature of Jesus.

Tertullian, who himself was ready to advocate the new doctrine of the Trinity, tells us expressly that it was new, and that it was a surprise to most people, when presented to them, and that they were opposed to it as dividing the nature of God.

And in the next century, when Athanasius was making his great fight for the equality of the Son with the Father, Gregory Nazianzen tells us that he at first stood alone or with a very few. The Fathers of the Church, then, practically for three hundred years were Unitarians and we know that the doctrine of the Trinity at last was created, not out of Bible texts or Hebrew teaching or tradition,—it was the result of philosophic speculations, and came more from the Greek than the Hebrew.

Not only that, after the doctrine of the Trinity was established in the Church by force of the secular arm, and those who would not accept it were deposed from their places of authority and banished, still, just as fast and as far as there was a little opportunity for freedom of thought and expression, the belief in the Unity appeared again.

So it is not strange that at the time of the Reformation, when the shackles of the ecclesiastical bondage were partly broken and people were a little freer, this doctrine of the Unity appears once more.

You may be interested to know some of the great names since the time of the Reformation who have been a part of the Church to which we belong—John Milton, Sir Isaac Newton, Joseph Priestley, John Locke, and a host of the great scholars ,scientists, and thinkers of England and America.

When we come to our own country, nearly all the group of strong, masterful, leading men who created this nation were Unitarians. The best authority we can find as to the opinions of Washington shows us that, though he naturally conformed and attended the church that was nearest to him, he never was a communicant, and was heretical in his private beliefs.

Franklin was a freethinker. Thomas Jefferson was an avowed Unitarian; and he said that he hoped before his own century was through that all the young men of America would have accepted that belief.

The Adamses, Fillimore, and other presidents have been Unitarians. Mr. Lincoln told Carpenter, the artist who painted the great picture of "The Signing of the Emancipation Proclamation" that he had never been able to unite himself with any church, but that, when he could find one which planted itself distinctly and definitely on the two great doctrines of love to God and love to man, that Church he would join with his whole heart and soul. Lincoln, then, in his own personal and private beliefs was undoubtedly a Unitarian.

All the great groups of literary men who made the last century of this country famous, with very few exceptions, were Unitarians,—leading jurists, leading philanthropists, representative men in every department of life. And it seems to me a most significant thing, and worthy of a passing notice, that, as the result of the voting of the whole country by its representatives for the choice of the first group of immortals whose names were to be selected for the Temple of Fame,—out of thirty or more then chosen, about a third of them should be Unitarians. And this, though Unitarians had no influence in the selection.

Such then is the goodly fellowship of the Church which we belong to.

We are the Church of the world's scientific scholarship and at the same time the Church of the simple

democracy. . . All the free scholarship of the world in every department and direction is looking our way.

All the great free critics, historians, teachers of Church history, dealers with Church tradition, in Christendom to-day, are liberal men. It must be so. He who cares simply for the truth, who wishes to find just how things are and have been, must of necessity come to us, because the truth is here. We are not afraid of the scientific investigations of the world. . . . This Church of ours, accepts fully and freely the scientific method as a method for the study of truth; and it accepts scientific results.

We believe that every scientific truth, every truth arrived at by any method, so soon as it is verified, is to be freely, gladly accepted as a new sentence in the real Bible, the real revelation of God.

I said also that we are the most democratic Church in the world. . . There are thousands of people who seem, in religious, in ecclesiastical matters to . . . love to surrender their own personality, their own freedom, and put it into the hands of overlords. Ours is the one Church of complete democracy, . . of freedom, governing ourselves in Church matters as well as in political.

The Church for fifteen hundred years has been almost exclusively other-worldly; it has treated this world with contempt, with contumely. . . Man has been looked upon as a fallen being. . . We know that the human race is not fallen. We believe in humanity, in its integrity, in its general purpose to find the right. . . The old idea has been that the world was getting ancient and hastening towards its decay. What do we believe? We believe that the sun is just up. . . The human race has just begun its magnificent work here on this old planet. . .

Civilization allures us as an ideal, as a dream, something we shall attain. We are competent to it. We can wipe out the vice and crime, ignorance, poverty, disease. . And we, this little band of Unitarians, are the prophecy of just that kind of this world religion,—a religion that believes in God, in man, in possibility now and here.

. . . When we save men here and now through the service of this present world, we have saved them for all times and all worlds. . . We believe that in finding God's truth and bringing our lives into accord with it we are delivering this world from its burdens and evils and fitting ourselves for the life that is to come.

We are in a very special and profound sense the Church of the living God. Put the emphasis on "living" . . . We believe that God . . has spoken through the great seers and singers and teachers of all the world; those that have names and those that are nameless;—with every simple and trusting and aspiring heart. . . God is in all the discoveries, all the inventions, all the activities of man. . . He is working everything to-day. Men cannot escape him; and all the good that comes to the world comes by His presence and his ministry.

We believe then, in this living God, ready to speak His word to-day, ready to reveal Himself to-day as He has ever been, . . and that He is to lead the world on until all the evils are only memories, and the world is filled with the knowledge of God, the joy of God, and the peace of God, as the waters fill the sea.

The Church we believe in, then, is the Church of the living God.

(Abbreviated from "Pillars of the Temple.")

The Atonement.

Christ did not come to tell us that God needed to be reconciled to us, but—that we needed to reconcile ourselves to Him; Christ did not come to tell us that God was angry with us, but to deny that, and to reveal to us the very opposite—"that God loved us, and longed for us to love Him, that we might be delivered from our sins." Christ did not come to die for us, the innocent for the guilty, that God's justice might be satisfied, and because of his satisfaction be enabled to show mercy to us. He came to die that he might make us feel, through the intensity of his human love, how much God loved us, and make us understand that God's justice, though it punished, was final mercy. Christ did not come to tell us that we should be saved if we believed in his righteousness being imputed to us, but that we should be saved if we lived his life; because that life, being the same in kind as God's life, love and goodness, and holding in it the power of righteousness, was incompatible with continued sin. Whoever lived in that love was saved from sin. Christ did not come to enable God to forgive us, he came to tell us that God had forgiven us. And it is in the revelation of these truths that the good news of Christ consists; it is by the knowledge of these truths, and faith in them, that man is brought nigh to God, induced to love God, made at one with God. And when that divine and blessed work is wrought out perfectly in every man, then will all Atonement be completed, and God and mankind be at one, as Jesus was when he said: "I and my Father are one." —Stopford Brooke.

The Rev. Dr. Walter C. Smith, well-known years ago as a heretic amongst the Presbyterians in Scotland, also as poet and preacher, died on Saturday, September 19th, aged 83.

The Rev. V. D. Davis, B.A., has resigned the editorship of the "Inquirer," with a view to re-engaging in the regular work of the ministry.

The progress of the Van Mission has been marred by the occurrence of an unfortunate accident to Mr. Arthur Barnes, the lay missioner with the van in South Wales. In attempting to mount the box-seat as the van was going, he slipped and fell, the front wheel passing over both his legs. But no bones were broken, and he has made satisfactory progress towards recovery.

There has been a very successful Unitarian open-air Mission at Burslem in the Potteries, which may lead to the establishment of a regular Unitarian movement in the town.

Home Circle.

I slept and dreamed that life was Beauty,
I woke and found that life was Duty;
Was thy dream, then, a shadowy lie?
Toil on, sad heart, courageously,
And thou shalt find thy dream to be
A noon-day light and life to thee.

John Ruskin tells the story of a little boy whose leg was cut by a scythe—very badly cut, so that he could not live. He lay quiet and still till the evening, then he began to sing, clear and clearer, so that you might have heard him, his mother said, far out on the moor. 'Did he sing with words?" "Oh, yes, just the bits of hymns he had learned at the Sunday school." He had made himself a nest of pleasant thoughts, and the hymns came to him for good and for comfort..

Stronger than steel
Is the sword of the Spirit;
Swifter than arrows
The light of the truth is;
Greater than anger
Is love, and subdueth! —Longfellow.

The poet Rogers tells the story of a little girl who was everybody's favourite, and how he said to her one day, 'Why does everybody love you so much?' And she looked into his face with a smile, and said quite simply,—'I suppose because I love everybody.'

THE MOONLIGHT SONATA.

Beethoven and a friend were walking down a dark narrow street one moonlight winter's evening, when they heard the tinkle of a poor, old, wheezy, broken-down piano.

"Listen!" said Beethoven, "someone is playing my sonata in F minor."

The sound came from a little mean dwelling, and the two friends, looking through a chink in the shutter, saw a brother and sister, the brother mending shoes and the girl seated at a piano, playing from memory. Suddenly she broke down and burst out crying—

"It is so beautiful—I cannot do it justice," she plaintively exclaimed.

And then they saw that she was blind.

"Let us go in," said Beethoven.

So they went in, and the great man said—

"I am a musician, let me play for you."

He sat down at the poor, worn-out instrument, and played in such a way that the old piano sounded like a choir of angels, and the brother and sister were silent with wonder and rapture.

Suddenly the flame of the single candle flickered and went out. Beethoven paused, and his friend threw open the shutter to let in the moonlight. Then it seemed that the spell was broken, for Beethoven could not go on.

At last the blind girl said "Wonderful man, who are you?"

For answer he struck the first bars of the sonata she had been playing, and in a moment she cried:

"Then you are Beethoven," covering his hand with tears and kisses.

He rose to go, but she held him back, saying,

"Play to us once more—only once more."

He suffered himself to be led back to the instrument. The moon shone brightly through the window, and lit up his glorious rugged head, and remembering that she was blind and could never see those soft, silver beams of light, his kind heart longed to describe them to her.

"I will play something to the moonlight," said he.

Then his hands dropped on the keys, and he began playing that infinitely lovely movement which now opens the Moonlight Sonata.

And that was how it came—while his soul was warmed and flushed with an act of kindness.

O, it is excellent
To have a giant's strength; but it is tyrannous
To use it like a giant. —Shakespeare.

For the structure that we raise
Time is with materials filled;
Our to-days and yesterdays
Are the blocks with which we build.
—Longfellow.

Some young men, hunting in a pond, found a water-beetle, and then some frogs, with small fresh-water mussels clinging to their hind legs. These youths wanted to know the reason why the mussels stuck to the legs of the frogs and the water-beetles. They had heard of Charles Darwin, and they wrote to ask him what he thought. Mr. Darwin thanked them very much for what they had taught him, namely, how it was that mussels, which could neither fly nor swim, managed to get, as they do get, from one pond to another. This was not long before Charles Darwin's death. To the last the great naturalist was humble enough to learn.

Heaven is not reached by a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit, round by round.
—C. Kingsley.

TALENTS: A talent of silver among the Greeks was worth about £243 15s. of our money. So in the Parable of the Talents the five talents would equal £1,218 15s.; and the two talents £487 10s.

A PENNY: In the time of Christ was equal to about 8½d. of our coinage, but with much more purchasing power, as it was the standard day's pay for a labourer in Palestine, as also in England in the middle ages, being much more than a day's keep.

Notes and News.

The Unitarian movement at Coalville has now entered into possession of a new building and permanent home of its own.

The Rev. R. J. Campbell, M.A., of the City Temple, London, has been preaching in the Unitarian Church at Aberdeen.

Mr. G. Armstrong, son of the late Rev. R. A. Armstrong, B.A., of Liverpool, who is appointed managing editor of the Manchester edition of the "Daily News," has been Editor of the "Northern Echo," Darlington, and a valued helper of Unitarianism in that district.

The Rev. J. Page Hopps is delivering a course of special Sunday evening lectures at the New St. James's Hall, Great Portland Street, London, during October and November.

The Rev. F. B. Mott has established a Unitarian Missionary League in Cardiff, which will hold cottage meetings and services in every street where there is a Unitarian household.

The Rev. S. Burrows has been engaged in a valuable public discussion of Unitarianism at Hastings.

The Rev. Joseph Wood, President, National Conference, has been making a visitation of the churches of the Manchester District.

The Rev. J. Page Hopps has been doing a preaching and lecturing visitation of the churches of the North Lancashire and Westmoreland Association.

The eightieth birthday of the Rev. Charles Gordon Ames, successor to the late Dr. James Freeman Clarke, as minister, Church of the Disciples, Boston, U.S.A., has been celebrated by a public reception and other meetings at Boston.

Wednesday evening lectures on Unitarianism are being delivered at Luton, with the hope of establishing a Unitarian cause.

A new Hall has been opened in connection with Matthew Henry's Chapel, Chester.

Unitarian services have been resumed at Marple.

The Unitarian Church at Hastings has been celebrating its jubilee.

A branch of the British League of Unitarian Women has been established at Liverpool.

The Rev. Principal Alex. Gordon, M.A., delivered an address on "Richard Wright and Missionary Enterprise," at the opening of the Session of the Unitarian Home Missionary College, Manchester, Oct. 6th.

In October, Bicentenary celebrations have been held at All Souls' Church, Belfast; Hyde Chapel, Gee Cross; and at the Great Meeting, Leicester.

A Mosaic reredos in five panels has been placed in Essex Church, Kensington, by Mr. Ronald P. Jones, in memory of his father, the late Mr. Charles W. Jones, of Liverpool.

The Sheffield congregations had a united gathering on Oct. 1st.

The Western Union of Churches held a Conference at Taunton, Oct. 1st.

The Rev. H. E. Dowson, B.A., Gee Cross, has been publicly presented with his portrait by a thousand cotton operatives, for the part he took in settling a trade dispute. The portrait has, at Mr. Dowson's request, been given to the free library.

The ministerial jubilee of the Rev. Dr. John Clifford, the well-known Baptist divine, has just been held.

This season of the Unitarian Van Mission includes the work with four vans, two in England, one in Scotland, and one in Wales. Each averaged a journey of 150 miles, 103 places have been visited, and there have been two return visits. Out of 87 towns and villages visited in England and Wales, 34 contained a Unitarian Church or Churches. From May 14 to Oct. 11, over 577 days, there were 534 meetings, and an average attendance of 444 per meeting, 236,505 people having listened to the Unitarian message. One hundred and eighteen speakers have taken part, including 90 ministers, 27 laymen, and one lady. 1,233 names have been signed in the van books by visitors in the vans. Last year the record was 432 meetings, attendances 122,000, average per meeting 290.

Memorial windows to the late Mrs. John Grundy and the late Mr. Thos. Holt have been placed in the Bank Stret Chapel, Bury, Lancashire.

The Centennial of the Sunday School at Stand, Manchester, was celebrated Oct. 10th.

The Annual Meetings of the Northumberland and Durham Unitarian Association were held at Newcastle-on-Tyne Oct. 11 and 12.

The Rev. R. C. Fillingham, Vicar of Hexton, preached in the Unitarian Chapel, Plymouth, Oct. 11th.

PULPIT CHANGES: Rev. G. von Petgold, M.A., has taken farewell of the Free Christian Church, Leicester, and departed to America; the Rev. J. A. Pearson removed from Oldham to London, and taken up his new duties as District Minister for the London Unitarian Society; Rev. Felix Taylor, B.A., has concluded his ministry at Richmond, Surrey; Rev. N. Anderton, B.A., Pendleton, accepted appointment to become minister at Monton; Rev. J. Ruddle has concluded his ministry at Stannington; Rev. F. Hall, inducted as minister, Cross Street Chapel, Congleton; Rev. Edward Morgan, B.A., has been inducted to the ministry at Unity Church, Bolton, Oct. 10th; Rev. W. Wilson has entered upon the ministry of the Gateshead Unity Church; the Rev. C. M. Wright, M.A., and wife, have been welcomed on their settlement with the congregation at Sale, Manchester; farewell meetings to Rev. W. H. Rose and Mrs. Rose have taken place Oct. 12th at Walthamstow, on their leaving to go to the Rhyl Street Domestic Mission; the Rev. Mortimer Rowe, B.A., was welcomed to the Octagon Chapel, Norwich, Oct. 8th; Rev. E. J. Fripp, B.A., at Clifton, farewell on leaving for the Great Meeting, Leicester; reception to Rev. J. A. Pearson, Oct. 14, at Essex Hall, on his commencement of work in London.

DEATHS: Miss Catherine Brown, West Gorton, Sept. 15th, 77; Mrs. Brownsdon, Bridport, Sept. 18th, 91; Miss Sarah Cadbury, Birmingham, Sept. 21st, 72; Mrs. Whitelegge, widow of the late Rev. Wm. Whitelegge, at Cork, Sept. 16th; Mr. William Tallack, prison reformer, and Hicksite (Unitarian) Quaker, London, Sept. 25th, 77; Miss H. D. Dendy, Swinton, Manchester, Sept. 29th, 50; Miss M. E. Clephan, of Gateshead, at Whitley Bay, Sept. 29th, 64; Mrs. Collet Dobson Collet, Finsbury Park, London, Sept. 24th, 87; Rev. Wm. S. Smith, Redland, Bristol, Sept. 27th, 94; Mrs. Sledden, Sabden, Lancs., Oct. — 89; Mrs. Bishop, wife of Rev. J. W. Bishop, Cheetham, Manchester, Oct. 2nd; Miss M. A. Harrison, Birmingham, daughter of Rev. Wm. Harrison, late of Stalybridge, Oct. 4th; Mr. A. L. Parker, Leeds, Sept. 27th, 64; Mrs. J. W. Thompson, Walcot, Norfolk, Oct. 3rd, 40; Mr. Chas. Truman, Newton Abbot, Devon, Oct. 7th, 45; Miss C. B. Cooke, Birkenhead, Oct. 12th, 71.

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— OR —
THE COMMITTEE .

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